

# SHAKER AND SHAKERESSES

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F. W. EVANS,  
EDITOR.

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### JUDGMENT.

"THE LORD will be a spirit of judgment to him that sitteth in judgment, and strength to them that turn the battle from the gate" of entrance into his and her own soul — the inner thought, the *will*.

Through the will all good and all evil enters the citadel of our being, our inmost desire, our prayer; for prayer is desire and will united to use the utmost power of the person to accomplish the object desired and willed. Prayer is our wished-for selfhood; and *judgment* is the light of the coming day shining upon the past history of the individual — the truth as now revealed. Repentance — confession, and forsaking — is *progress* — conformity to present abstract principle, regardless of the sacrifice of the old for the new.

A distiller, liquor dealer, or a drunkard, is convicted by a temperance preacher, and drops the business, or ceases from the practice; *that is religion*. A generative man or woman hears the testimony of Jesus, obeys it, and becomes a *Shaker*.

"Fear God, and worship and give glory to Him, for the hour of his judgment is come," applies, first, individually, then to a society composed of those individuals, and next to a nation. "Now is the judgment of this world," when there is an influx of new truth (more light) upon abstract principles, and the "still small voice" creating a whirlwind in the emotions, an earthquake in the habits, and a fire of intense desire and an unconquerable and indomitable will in the soul.

The latent fire and abstract truth of one cycle is the practical truth and burning zeal of the next that succeeds.

When an individual is converted, or a society or a nation is founded, there is always a reserve of the spirit of truth sufficient to reconvert, progress, or explode by revolution, the cycle then inaugurated. The dreams of Abram and Joseph were actualized. The vision of Moses and the bush redeemed one nation from the midst of another, as a child proceeds from its mother. Israel was born into Egypt, and born again into the land of Canaan — born of revelation and evolution. Judgment day followed judgment day to Israel, always beginning at the house of God — the Temple — until the time of Augustus, when a man arose who said: "For judgment I am come into this world." And, as Moses destroyed Egypt, so did he destroy the Jewish nation; and the Pentecostal Church was born from its mother, the Jewish Church, as Israel was born of Egypt. This Pentecostal Church was absorbed into, and diluted with, spiritual Babylon, just as the old Israel was absorbed into, and diluted with, Babylonia of the Persians. Again, the Spirit said: "She shall go

forth unto Babylon, and there shall she be delivered. The second Christian, or Pentecostal Church, is born of Christendom in Babylon. And, as Babylon is Church and State combined, so the *Shaker* Order and the Republican Order of Civil Government were twins, born together; and they will travel together hereafter as heretofore, until the earth, and the fullness thereof, shall be the Lord's, even as Zion is the Temple.

Then shall all nations and races be one nation, one race, and one language. For confusion of tongues and interests shall cease, and a pure language, expressive of pure, simple, *natural*, and true *spiritual* lives shall result.

These two distinctive Orders — *spiritual* and *civil* — of the United Society, and of the United States, will run parallel, until they shall have subdued, by the *truth*, all the Churches and all the kingdoms of the earth; and it shall be *Shaker dualism* — a dual God and Christ, and a dual Church of Christ, where man and woman shall be man and woman, just as Deity is man and woman, in entire harmony, and perfect unity; and the Civil Government shall be in its image, and after its likeness; *male and female* shall it be, in all its legislative and judicial departments; as also in all its religious and educational institutions; *dual* — male and female shall they forever be.

These visions of the future are as the dreams of Abram to the twelve sons of Jacob; as the dreams of Joseph to the twelve tribes of Israel; as the vision of Moses to his subsequent revelations, and of their products, the whole history of Israel, down to Jesus, the Head of the Jewish Christian Pentecostal Church, which was a seed of the *Shaker* Church.

Seven cycles of progress are appointed to the American Civil Government, before it will eliminate from itself all the elements of Church-and-State Babylon, down to pure Materialism. The tendency to retain and incorporate some of the theological or monarchical influences, antagonistic to pure Materialism and Republicanism, will be equaled only by a like tendency on the part of the Spiritual Order of Shakers to retain and absorb some of the "doctrines of devils" and their practices. Hence each cycle will end in a *day of judgment* in both Orders.

The United States Government has just passed through its *first* day of judgment. *Slavery*, which was the antithesis of "all men free and equal," is judged, condemned, and executed, by the latent reserved abstract truths of the founders of the cycle. The Government repented, confessed, and forsook slavery; as it will repent, confess, and forsake land monopoly, *male* government, war, prostitution, and poverty.

This is the vision for the future. "The seven thunders that uttered their voices" about the steps of Progress of the Church of Christ's Second Appearing, were uttered and understood, but not recorded; so neither do I record them.

"The measure that ye mete shall be measured to you again," is now experienced by the South. As they had held millions of human beings as chattel-slaves, disregarding all social family ties, and sexual covenants, and relations; so did the war-spirit themselves had evoked, disregard all of *their* family ties, and social sexual relations; and their fathers, and brothers, and sons, were forced into the army, as they had forced away, *by sale*, the fathers, and brothers, and sons of the Negroes; leaving the females without protection, a prey to the debauched soldiery of both North and South.

### SINGAPORE, MALAY PENINSULA,

June 22, 1873.

ELDER F. W. EVANS. — My dear friend, my heart swells with emotions of tenderness and sympathy while heading this letter, inasmuch as it bears me on the wings of memory back to Mt. Lebanon, to Albany, to Cleveland, and drops me down among brotherhoods and sisterhoods of souls consecrated to human redemption. The distance, in miles, between Singapore (away down here at the southern point of the Malay Peninsula, under the equator) and Mt. Lebanon is great; but the moral distance is greater.

Singapore is a city of eighty thousand souls, sixty thousand of which are Chinamen; ten thousand are the indigenous Malays; and the other ten thousand are mixtures of Hindoos, Siamese, Javanese, Persians, and Arabs; and their dresses are as complex as the blood mixtures. The heat is intense, and this is the third week we have been waiting for a steamer in the opium trade to take us to Calcutta, where we strike the regular route. They told us, positively, in Hong Kong, China, that we should connect here with another line; but, as the "*fates*" would have it, just as we were coming into the bay, we met the out-going steamer. You can well imagine my disappointment. Why do men *lie* so? — to use the word *falsify* is too mild.

But, left here, I made the best of it, by writing up my Notes on China, and tramping about this country — the country of nutmegs, pepper, cinnamon, cloves, cocoa-nuts, pine-apples, tapioca, durians, bread-fruit, and every other *fruit* requiring perpetual summer. The foliage is magnificent, and the scenery crowning the isles beautiful. At the same time the drawbacks are numerous. In my room, at the hotel, are fleas, mosquitoes, beetles, and lizards. Only last night I saw *four* lizards

crawling on the walls over my head, one of them nearly a foot in length.

Last week I went over to Johore, on the Malacca coast, to see the palace of the Marah-Rajah, etc. One of his officials took us out into the country where we saw a young tiger (a few years ago, one man a-day here was killed by tigers), an elephant, a boa constrictor, fifteen feet in length on the limb of a tree, and monkeys in the jungle. Why Europeans live in such a country is a marvel. Gold, gold tells the reason in a word. I expect to get away for Calcutta, in about three days. In Singapore there are two hundred Europeans and four hundred Americans.

I am getting terribly behind in all American news. You, dear brother, can hardly imagine how completely alone I am. At times it is quite a trial. But all trials, to those who are loyal to duty and right, will end.

My stay in India and Egypt will be short, as the weather will be intensely hot. I have not given up going to Palestine; for really I do want to see the land where the Nazarene and the Apostles once trod.

I hope to get around to America by Christmas, God and the good Angels continuing my health. This intense hot weather wears upon me I find. It is unnatural to a man born in Vermont. I am getting anxious to be once more under the folds of the American flag, and am very anxious to see you, venerable father, the family, and all. Give them my love, and remember me in your prayers.

Most affectionately thine,  
J. M. Peebles.

26, PENTON ST., PENTONVILLE,  
LONDON (N. C.), June 30, 1873.

MY DEAR FRIEND:—Your kind letter of the 5th of February I received while in the North of England, and I have been so very busy since I have been back, that I have not had time to sit down quietly and pen you a reply until to-day.

We have had a very prosperous season, our only difficulty being that workmen are scarce, many having emigrated, and very few boys being apprenticed to the hand sewing department of our trade. But I will not trouble you with business particulars, as I am sure they will not interest you so much as things of a higher character.

I have been very much troubled, for the last year or two, with a question that, to me, is of the highest importance. Until I have settled that question, and can see the truth of it one way or the other, I do not think I shall make much progress in spiritual life; for, as soon as I begin to think above the earth plane, this thought presents itself, and I feel that I can get no further, until I can see clearly the real truth of the case. It is this: *Jesus Christ, was he human or Divine?*

I was brought up from my childhood in the Swedenborgian faith, which teaches that our Lord and Saviour Jesus Christ was the only God; that he came to this earth in a glorified human form, to disperse the cloud of spiritual darkness that prevailed upon it; that he accomplished, or rather finally completed, this work by his death on the cross, and that the rending of the vail, separating the holy of holies from the body of the church, was symbolical of his work being accomplished.

Now, all this is very beautiful, but I have long had, in my mind, grave doubts as to the

truth of it. One great thing is, we have no authority for it but Swedenborg; and was not he as likely to be wrong as any one else? It seems to me that every one should settle it in his own mind as to whether that doctrine be true or not. But, who is to be authority in the matter? Perhaps you can throw a little light on the subject; if you can, and will, I shall esteem it a great favor.

I have to thank you very much for the kind and prompt reply to my last letter, and also for the "*Shaker and Shakeress*," which I receive every month, and am very pleased therewith. I am convinced it will be the means of doing a great deal of good.

With my kindest regards and best wishes for the prosperity of all your undertakings, I remain,

Yours most respectfully,  
Frank Eeritt.

To Elder F. W. Evans.

MT. LEBANON, N. Y. U. S. A.,

July 24, 1873.

To Frank Eeritt:

My dear friend, your interesting letter of June 30th came to hand a week or two ago. I am glad of your business prosperity during the past season. When I was in your shop, I felt a good deal of sympathy, under an impression, that it was close work to make the sales meet the expenses.

The question that you propound is a very important one. In the matter of a person learning geography, we begin with the outlines of the earth—the figure of it. Now it is round; but, for thousands of years, if not ages, priest and people (and even Jehovah, the God of the Jews included) believed it to be, not round, but flat. This goes to prove the fact, that "the whole world" may "lie" in geographical error, as well as "in the wicked one." And how easily I could multiply the instances, like the circulation of the blood, where all known human beings were under a mistaken conception of scientific facts. Now the truth respecting them is everywhere known. It is the same with what are called religious truths; errors have preceded them.

Ann Lee and Swedenborg were cotemporary; and Ann called him her John the Baptist. Like Jesus, Ann was a human being—he a man, she a woman. Like Jesus, she had her weaknesses and sins; and, while Jesus confessed his sins to John the Baptist, Ann confessed hers to Jane and James Wardley. Then the Christ Spirit descended upon her, as, after Jesus had confessed, the Christ Spirit, from the Christ heavens, descended upon him. The Christ heavens bear, to the inhabitants of other planets, the same relation that they bear to the inhabitants of earth. That is, when, on the natural plane, the people of Jupiter shall have multiplied, until a prospect shall appear of there being no more room (for wise people "see the evil afar off"), then the Christ Spirits would begin to harvest that planet; that is, to resurrect the ripest natural men and women above the plane of animal reproduction. Then the voice of Christ to them would be, just as it was to and through Jesus, Forsake generation, and generative relation—father, mother, brothers, sisters, children, wife, husband, and houses and land; and form "households of faith," with property "in common," and relatives all spiritual, not natural. Under this ruling, natural relatives may become spiritual relatives. It is the gen-

erative life that the Christ Spirit will burn up; not the person of father, mother, etc. "Let him that readeth understand." Thus would numbers enough become Christians on the planet Jupiter to balance population, without resort to disease, to the Malthus theory, to famine by poverty, to war, to abortion, or to any other vice-checks of population.

Can there be a moment's hesitation in choosing between true Christianity and these infernal "inventions" of Christendom? Or, can there be a question raised, as to the literal fact that, however large a planet may be, the population principle unchecked would fill it as China is now filled; where infanticide is legalized, as the only means of preventing general starvation, even although the Chinese are a long way from being where and what we hope the inhabitants of other globes are—pure, natural men and women—until called by the Christ Spirits to rise up and bless "the wombs that never bear, and the paps which never gave suck?"

Mother Ann then was ignorant of science, but was blessed with a Christ revelation, which enabled her to compass Swedenborg, with all his learning. Now, you must consider that both Ann and Swedenborg were brought up to believe in the Deity of Jesus; to both of them, Jesus was God. Swedenborg became simply a Spiritualist—not a religionist; he was scientific. Spiritualism is the highest of the sciences; nothing more, nothing less. So that Swedenborg was not a Christian, any more than was John the Baptist. The highest heaven that Swedenborg ascended into was a *generative*—not a *Christ*, or resurrection—heaven. Himself testified of this, near the close of his life, saying: "I see new heavens forming, and angels descending and ascending from and to them, to the earth. I know not what they are." They were the resurrection heavens, into which none had ever entered up to that time, not excepting Jesus and his Apostles. They groaned in spirit, and waited, looking and hasting unto the coming of the female Christ in a human female.

Ann Lee was the "glory" of Jesus, in which he was to come in his second appearing. The woman, we all know, "is the glory of the man." Now their spiritual children—brethren and sisters—can live together in purity. Never before could this have been done. Catholic monks and nuns have to be kept separate, or they would "fall to the earth"—go back into generation. "A third part of these stars," of the first Christian heavens have, in all ages, been drawn down by the tail of the dragon—generation. But "now," in the second manifestation, or appearing of the Christ Spirit, "has come salvation and strength, the kingdom of our God, and the power of his Christ." And we can and do live above the earth, as did Jesus. We have the Christ Spirit—not Jesus. He was the "first-born of many brethren;" nothing more; as Ann was the first-born of many sisters.

Swedenborg would have to confess his sins to Ann, or to an Elder of her appointment, just as John the Baptist would have to confess his sins to Jesus, in order to enter into his kingdom. "Facts are stubborn things." And the facts are, that, while the Swedenborgians are, in all respects, like all the other worldly Christians, ready to be of the world, to fight, to marry, to hold private, selfish property, to



be rich and poor, high and low, and generative male and female, just as are all who are in the kingdom of the "beast," and in the kingdom of his "image"—the Catholic and Protestant order: the Shakers are a distinct people, in every one of these respects—a new creation. Is not this, then, the kingdom of heaven on earth, for which Catholic and Protestant have alike been sixteen hundred years praying?

There, my friend, I have written the above as fast as I could move the pen; and you may, at some seance, invite Resurrection Angels to come and visit you. They will confirm what I have herein written; and this Scripture will be a medium by which they can come into the sphere of some one of your circles. You have no medium for the manifestation of Christ Spirits. But, should they find access to you, they would invite you to the Shakers as the proper mediums through whom for them to operate.

Remember that, while Swedenborg was the Angel of Spiritualistic communication, Ann was the Angel of a Christ revelation.

Believe me most respectfully your friend  
F. W. Evans.

ELDER FREDERICK.

DEAR BROTHER, your letter, with its inclosed extracts, came safely to hand. You will please accept our thanks for the same.

In reference to your leader of the July number of the "*Shaker and Shakeress*." When about fifteen years of age, I was surprised to hear my father remark, that the mission of Jesus (according to his own testimony), was national—exclusive—in its character. In support of this view, the words of Jesus to the woman of Canaan were quoted: "But he answered her not a word.... But he answered, and said, I am not sent but unto the lost sheep of the house of Israel." How harsh his expression to the woman seems: "It is not meet to take the children's bread, and cast it to the dogs" (Matt. xiii.) God is no respecter of persons. "He sendeth rain upon the just and the unjust, and is good to the unthankful and the evil." That for her birth this woman was not accountable, must be conceded; and hence she was certainly entitled to receive from Jesus, for her daughter, the healing power, which was given him by the Father to dispense to such as had need thereof.

There are quite a number of expressions recorded of Jesus, which seem to show that the universality of his mission had not dawned upon him; and also that he expected the ushering in of the latter day to take place within a short time. It seemed necessary that to Peter should be given a vision, to convince him that God would accept others besides the Jews, provided they were workers of good.

Of the truth of your observation, in reference to the vacillation of the Apostles between Judaism and Christianity, it seems to me that the Scriptures furnish abundant evidence. In putting aside the doctrines that "Jesus is very God," and that "from his birth he was perfect," it seems difficult, for some, not to make of him a sort of demi-god. The more mystery we attach to Jesus, the greater becomes the difficulty we experience in striving to hold him up as a pattern to mankind. In proving that he could not have sinned, we lower, instead of exalting, his character.

In judging others, we are often reminded of the wisdom of Father James, in saying, "I

will henceforth know no man by his words, but by his works." If the Scriptures give all the circumstances connected with these seeming unwise acts of Jesus, then the inferences you draw are no doubt correct. How difficult it is to meet and answer such questions as are necessarily put when any one denies the Divinity of Jesus, in the sense in which it is implied by the old theology:—"Was he man, or was he not? If not like other men, wherein was he different?" is asked. Difficult for whom to answer? Why, for those who, while claiming that the so-called orthodox ideas in reference to Jesus are incorrect, would contend that no effort should be made to clear away the mystery and make the matter plain.

Of the character of Jesus, as a medium and faithful leader—"Elder Brother"—I will speak but briefly. The greatest proof of his surpassing Mediumship lies in the diversity of his revelations, and to their applicability to the soul-wants of "those who hunger and thirst after righteousness." Many as are the hearts that have been stirred by the revelations of Jesus, they are few in comparison to the numbers that will yet awake and realize their truth and beauty.

The concluding part of your editorial I love. It is the primitive faith in its purity: "Who-soever receiveth you, receiveth me.... and him that sent me." The present of a work which, by its Founders and Leaders, was declared to be a progressive one, is, and (to the faithful), will always continue to be, superior to the past. He or she who lays hold of the faith that "Christ is manifest in the flesh," and who renders to "Christ in the flesh" obedience, can never be deceived, or fail of securing salvation.

But, by referring to the past as superior, and striving to disparage the present gift, we are not only standing in our own light, but we are denying the truth of Jesus' and Ann's prophecies in reference to the increase which should take place after their decease.

Thanks from all for your love. Please accept our love, and prayers for your prosperity.

Grain all harvested and the greater part threshed. Yield of wheat, averaged twenty bushels to the acre. Crops of corn not so promising as we could wish. A great deal of rain.

George B. Amery, Whitewater, O.

#### DUAL CIVIL GOVERNMENT.

THE TIMES of July 28th says: "The Fantees are among the most interesting of the African tribes. Many of their customs seem directly borrowed from the ancient Jews and Romans. Murder is punished by the offender being sold into slavery. When the tribe, or rather the aristocracy of the tribe, are tired of a king, a parrot's egg is brought and shown him. The sight of this is the signal of death. They believe in one supreme Deity—the "Good Spirit"—like the North American Indians. They have a priesthood which includes both sexes; and the honors, immunities, and property of this body are hereditary, just as they were with the priesthood of Egypt. The superior priests are held to be immortal; and there is a village, in a part of the country called Braffoe, in which a multitude of aged priests are said to have lived from time immemorial." From all of which it appears:

First, That capital punishment does not exist.

Second, That the monarchy is limited.

Third, That they believe in God as Spirit, and as dual—male and female.

Fourth, That, consequentially, they have a dual government—male and female.

Fifth, That they believe in the immortality of the bodies of the righteous.

NEW YORK, July 19, 1873.

DEAR EVANS:—I have been asked to procure a copy of "*Ann Lee*," which please send me.

The perusal of your books has proved profitable. It is, indeed, gratifying to me to find in the "*Shaker and Shakeress*" interpretation of Scripture, the key to many passages between which and myself there has long existed the relationship of novice on the one hand, and enigma on the other. Nor has this been attended with little surprise either; surprise that a mode of interpretation so simple and easy should have been overlooked or ignored, and so much "pain of travail" taken by commentators to bring forth that which, except it should serve sectarian ends, or to gratify mere personal vanity of research, can be of little use to any one.

Truly, there are men who, by a system of wordiness, would explain both the meaning and the authority of the Scriptures entirely away!

Should there be a surplus of funds you may continue my feast of the "*Shaker and Shakeress*," by proportionally lengthening my subscription. Believe me, dear sir,

Very truly,  
C. H. D.

#### CAMP MEETING.

DURING the camp meeting season, when it was known that Rev. Charles Pitman would preach, the country for miles around would be on the move. Not unfrequently he would have five, six, or even seven thousand persons to hear him on such occasions. His audiences were often chained to the spot for two hours or more, forgetful of every thing but the great theme of Redemption of a lost world, upon which he dwelt.

While Agent for Dickinson College, travelling in the discharge of his official duties, he came one day into the vicinity of a camp meeting, and, like the war horse snuffing the battle from afar, hastened toward it. His arrival was near the middle of the day. He said to the Presiding Elder, "I have come to your meeting, and must leave this afternoon, but God has given me a message to this people. Will you let me preach?"

The Elder replied, "There is a brother engaged to preach this afternoon; if he will yield the appointment I shall be glad to have you." The arrangements were made, and Pitman was to preach. At three o'clock, however, the sky was overcast with dense black clouds; fierce lightnings glared, and the thunders roared. All the indications were that a fearful tempest would immediately burst upon them. But notwithstanding these angry premonitions the preacher took the stand, and falling upon his knees, prayed in agony of spirit, "O God Almighty! if thou hast sent me to preach to this people, hold back these threatening clouds for at least one hour." This prayer was thrice repeated, each time with increasing faith and fervor. It was a bold request—yet it was heard and the rain was stayed. He then preached an hour and ten minutes like one newly commissioned from the skies, and as if, when through, he must immediately return to report the manner in which he had performed his work. Men stood aghast, or feeling that the day of doom had come, fell prostrate to the earth under the power of the convincing Spirit. Thousands were present at the service, and as soon as he had finished, the clouds, no longer restrained, poured out their contents in such ceaseless floods, that the multitudes fled to the tents for refuge. The whole congregation, convinced by the power of truth, and now held captive by the storm, were kept within the reach of religious effort. Prayer-meetings were opened simultaneously all over the ground, and such were the displays of Divine power amid the tempest, that five hundred souls were reported among the saved on that memorable afternoon and evening.

A HOBOKEN editor being challenged to fight a duel, sent word in reply, "When I want to die, I can shoot myself."

#### VOTE OF THANKS.

The Editors propose a Vote of Thanks from all interested in the S. and S. to Brother William Offord, for his invaluable services in copying and proof reading.

ALL are kindly welcome.—W. O.

## SCOTCH CORRESPONDENCE.

[Extract from a letter to D. F.]

"I AM fully of your opinion, that love must be the creative and cementing element of every thing valuable in home. The primary, fundamental cause of so much domestic infelicity, and so many divorces, is the lack of moral stamina, originating in the utter absence of any effort to train the young, in this country, in that *empress of all virtues, self-control*.

"It may seem absurd to speak of sugar-sticks in this connection, but it seems clear to me, that if a child is indulged in candy, without ever a hint to his conscience, that there is any thing wrong in it, by and by a taste for tobacco and other abominations is developed, and indulged in without a scruple of conscience. A flabbiness of moral muscle, so to speak, is induced, and, when decidedly immoral appetites present themselves for gratification, there is no power to resist. In he goes, and the result is personal and domestic misery and mischief without limit, divorces included; the sugar stick, the thin edge of the wedge, wrought the ruin.

"Again, the wide-spread practice of raising young women to nothing but a love of luxury and idleness, greatly aggravates the evil. Parents who do not take all possible pains to train their daughters, in all the minutiae of domestic industry and thrift, are the enemies of these daughters and of all human kind; for there is no source of happiness like a sense of genuine usefulness, and a consciousness of duty quietly and well performed; nothing so attractive to those of the other sex, who are sober minded; nothing so subduing to those who are not. Let us contrast the background of solid worth, indicated by the knitting habits of Martha Washington and Maria Louisa Childs, and the simple record of the New Testament Dorcas, with the flimsy accomplishments of the 'girl of the period'; and cease to wonder at the falling off of happy homes, in favor of saloons with 'pretty waiter girls'; and the prevalence of infelicity where real homes are attempted. In Scotland, women work shoulder to shoulder with men in all rural industries. This custom receives unfavorable comment from those who know only the outside of it. It has its drawbacks, but the *cannic* prudence and sturdy independence begotten of it, may well cover a multitude of minor evils, and be one of the causes of the *greatness of our little native land*.

"I am much pleased with the ideas embodied in the principles of the Shakers. If I had remained at home in Scotland, it is not likely I ever should have married, for my mother is still alive, and my sister likely to survive me.

"I count Celibacy a wise arrangement to those who can bear it; and, strictly and honestly carried out, it will contribute largely to the permanency of the Shaker communities. I am not naturally disposed to take a very rose-colored view of things that look dark on the surface; therefore, I am gratified with your view of the destruction of slavery, as a prophecy of further moral progress in the world; for that institution looked powerful enough on the very eve of its fall. Taking the whole sweep of human history, with many apparent interruptions and retrogressions, progress is ever evident; but it is as evident that the moral has always lagged behind the material, political, and intellectual. It is not likely that the letter of republican institutions will soon be interfered with in this country; but the state of things which renders possible such careers as those of Tweed, Connolly & Co., Fisk and Gould, Vanderbilt, Drew and others, does not augur well for the spirit of these institutions remaining long intact; yet, 'to hope the best is pious, brave, and wise.'"

## DIALOGUE.

*Flesh-eater.*—Were not all things made for our use?

*Vegetarian.*—And man for mine, replied the pampered goose.

*Flesh-eater.*—What reasons have you for rejecting (as food) flesh, fish, eggs, butter, cheese, and grease?

*Vegetarian.*—See Genesis, 1: 29; and Numbers, 11: 13 and 33, where it states that the Israelites lusted for flesh, and their punishment was, to have their fill of it, till it turned into a great plague, and they died with it between their teeth. The Prophet Isaiah (66: 3) said: "He that killeth an ox, is as if he slew a man."

"Gather up the fragments, and let nothing be lost" said the Saviour, after feeding the multitude.

No one, it is presumed, will question the prudence of the Saviour (in whom were hid "the treasures of wisdom and knowledge"), because he let "the whole herd of swine run down a steep place into the sea," and perish. Is it not reasonable to suppose that he knew that the condition of the man, out of whom the legion was cast, was brought about by his eating the flesh of that unclean animal? and that the inhabitants of that region were much addicted to it?

See, likewise, Isaiah, 19: 8-10. Why all the lamentation, mourning and languishing, expressed therein, if it were not because the people *would be vegetarians, and would not buy the fish?*

*Flesh-eater.*—Why don't you eat *fine flour* bread?

*Vegetarian.*—I do eat *some*, when I think it is not (as Elder Frederick Evans says) *poisoned with salutaris*.

T. Frost.

## MORE CHURCH CONCESSIONS.

We scarcely read of the elaborate defense of the Anglican Church by the Primates of all England, made through the columns of the press, in opposition to the diestablishing spirit which is abroad in the United Kingdom, when we get a reminder nearer home, from the American branch of the same Church, of the inroads which science is making into creeds, and of the reluctant willingness of the clergy to accept a situation which they plainly see it is impossible for them to withstand. Bishop Bedell, of Ohio, the coadjutor of the deceased Bishop McIlvaine, whose remains have reached his native shores within a week, in a discourse, not long since, on "Heavenly Conversation," drew up a formal and elaborate argument to prove that all believers in Spiritualism know without any argument whatever, that in the future world we shall renew old friendships, feel interested in past events, and daily increase in knowledge and love. And he proceeded to repudiate altogether the old time belief in a heaven in which the saints are to stand around, perpetually singing praises to God, or listening, in turn, to the songs of angelic choirs. He likewise scouted the idea that the past would be forgotten and the future unthought of, while enjoying the ecstatic bliss of the heavenly present. He believed that the immortal man would be but the mortal man purified of his imperfections, and with an immensely enlarged and intensified intelligence. He will converse with his friends over the struggles and trials of the past, as well as over its happiness, and will look forward with joy to the yet greater bliss of the future.

The Bishop pushed on with greater boldness still, and did not hesitate to renounce the narrow creed that man, in his present state, on this insignificant vale of matter, is the be-all and end-all of created intelligence. And furthermore, and more specifically still, he declared that *he did not hold the dispensation of the Fall and the Redemption to be the only one in God's providence*. The thousands of magnificent orbs that fill the boundless space with activity and glory were not created merely for the use or amusement of the dwellers on this, one of the smallest of all the orbs. Each probably has had, or will have, its inhabitants and its peculiar dispensation. One of the joys of the future life will perhaps be the reception of news from these myriad worlds, and the tracing out of the workings of Divine Providence in their history. All this sounds very much like Swedenborg. It is Spiritualism. The signs of the times are not easy to mistake in matters spiritual, when the chiefs of the churches give such pronounced evidence of being weary of the restrictions of their creeds, and show that their spirit yearn for a free flight among the realities of the spiritual life, such as are known to those who hold the great truths of Spiritualism. We refer to this demonstration of an Episcopal Bishop in this country with unaffected satisfaction, because it shows that people are on the right track, and the churches have got to follow them. The priests and preachers no longer lead and control the public judgment or popular aspirations. The light is coming down everywhere in a welcome flood.

## GOOD RULES FOR EMERGENCIES.

Professor Wilder, of Cornell University, gives these short rules of action in cases of accident.

For dust in the eyes, avoid rubbing, dash water into them; remove cinders, etc., with round point of a pencil.

Remove insect from the ear by tepid water; never put a hard instrument into your ear.

If any artery is cut, compress below.

If choked, get upon all fours and cough.

Smother a fire with carpets, etc. Water will often spread burning oil, and increase the danger. Before passing through smoke, take full breath, and then stoop low, but if carbonic acid is suspected, walk erect.

Suck poisoned wounds, or, cut out the part without delay; hold the wounded part as long as can be borne to a hot coal or the end of a cigar.

In cases of poisoning, excite vomiting by tickling the throat, or by warm mustard.

For acid poisons, give alkalies; for alkaline poisons, give acids; white of an egg is good in most cases.

For apoplexy, raise the head and body; for fainting, lie flat.

If in the water, float on the back, with the nose and mouth projecting.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Extract from Richard W. Pelham's letter of Jan. 10th, 1873.

And now as it is appointed for all men once to die, and whereas I being about seventy six years of age, and weakened by disease, am approaching the end of my days on earth, I leave this my dying testimony. To wit, That the REVELATION of the Gospel of Jesus of Nazareth and a second REVELATION of the same Gospel through Ann of Manchester is the power of God unto salvation from sin; that having lived according to this revelation over fifty-five years it has saved me from sin—saved me from all criminal imperfection. It has given me power over all flesh, all lust, all hatred, all anger; over all that is of the world; the lust of the flesh, the lust of the eye and the pride of life; over all murmuring and complaining, all unreconciliation of spirit, and my soul is filled with peace, filled with gratitude and love to God and to all humanity. Ho! every one that thirsteth come—come to the overflowing fountain of God's impartial Love! Amen.

THE SHAKERS.—The Troy Times does not believe the Shakers are dying out, and says: Regularly we hear or read that the sect of Shakers is dying out. Every six months or so, a correspondent writes to a newspaper that the Shakers are losing in numbers, wealth, and discipline, and every other newspaper in the country reprints the letter. Already enough obituaries of this peculiar people to serve for the funeral memoirs of all the eccentric religious communities in the land have been written. The fact is, that the Shakers are today gaining in wealth and discipline, and holding their own in numbers. Their lands, which were bought for almost nothing, have constantly gained in value, and now, owing to their location and productiveness, they are as valuable for farming purposes as any we know of. For a dying sect the Shakers have considerable vitality.

In a late number of the New Haven Evening Register, we find the following paragraph: It is said that there is not now living a single descendant in the male line of Chaucer, Shakespeare, Spenser, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Philip Sidney, Sir Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole, Bolingbroke, Chatham, Pitt, Fox, Burke, Grattan, Canning, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble or Edmund Kean.

There is a law under which the procreative forces pass from the back brain to the intellectual and turn from the intellectual to the spiritual faculties.

LONGEVITY OF THE JEWISH RACE.—The average duration of life among the Jews in France, is computed to be five years longer than among Christians. M. Legoyt, a French author, in summing up the causes which lead to this higher average, gives prominence to the following: The "sentiment of the family," fully developed among them, assures to these children and to their aged and infirm parents a solicitude more active; to the new-born, the mother's nursing, and to the poor an assistance more efficacious. "Their charity," he says, "is unequalled; their morality is demonstrated by judicious statistics; firmness and serenity of spirit are the most marked traits of their character, and proceed from a profound faith and an unalterable confidence in Providence."



## SHAKERESS.

A. DOOLITTLE, EDITRESS.

## IS THERE MYSTERY IN TRUTH?

THE human mind in all ages, has sought to understand the invisible Source of its existence; for belief in, or an intuitive sense of, the immortality of the soul, and of an overruling Power, which guides and controls the destinies of individuals, and of nations, is inherent in every human soul.

Much was said, in Apostolic days, concerning the "mystery of the Gospel," "mystery of godliness," and also the "mystery of iniquity." The Revelator John, who "bare record of the Word," while under a true spirit of prophecy reaching into the future, foretold a day when the *mystery of God* would be finished.

May we not reasonably inquire into the source and origin of this mystery? If all the diversified opinions, and theological discussions which have been written and expressed concerning it were gathered and compiled in one volume, it would require a good mathematician to number its pages. But we would ask, Is there mystery in *truth*, when unmixed with error? Is there any mystery in *purity*, or in unalloyed, unselfish love? If man and woman, on the natural plane of existence, had kept their integrity, innocently carrying out the laws of their being in the rudimental stage of life, using, and not abusing, the powers conferred upon them, would they not, as a normal sequence, have progressed from the natural plane to the higher spiritual life? Then, where would have been the conflict, or mystery? Has not an interblending of the true and false—a mixing of good and evil—been the cause of all the great mystery?

The *unperverted* Natural Order is as true, in its time and season, as the Spiritual in its time and season; and must necessarily precede it. But every wise husbandman understands, that, if he undertakes to sow the seed and reap a harvest at the same time, he will create confusion and fail in the attempt. The *Adamic* or *generative plane* belongs to the seed-sower; and spirits or angels who have passed out of the material form of existence into the lower spheres of the heavens, watch over and guard those who are in that Order; and, just in proportion to their uprightness in carrying out the true intent and purpose of their existence in that Order, are they blest.

But the Spiritual man or woman, who fills the Christian character, must rise *above* the *natural* into the spiritual; and must come under the ministration of spirits or angels who have themselves ascended into the resurrection heavens where Christ is found; whence they are sent as angel reapers, to harvest souls from the earthly generative life. If an enemy had not sown evil seeds—tares among the wheat—and the earth and its inhabitants had grown and progressed like a beautiful healthy child under the protection of its parents, from infancy to the strength and understanding of manhood, can we not see that, successively, all would have ripened for the harvest? and that the Angel reapers would have gathered the mature grain into the spiritual garner of the Lord for a higher use, leaving the field to be again occupied by the seed-sower? Then, where would have been the "mystery," or inharmony?

In violated law, we opine, may be found the cause of all the mystery and *misery* in the human family at all times. *Sin* blights and destroys! *Virtue* is a health restorer! Man and woman are the agents by which the earth must be redeemed; they are the mediums through which the Angels work; and it would avail but little for them to sound their trumpets, or for the thunders to utter their voices, if there were not spiritually progressed, honest, earnest souls waiting upon the watch-towers of Truth, listening to catch the first sound, and be ready to work with them. There is not so much dependent upon what is said as upon what is *done*. One godly deed is better, and more effective, than ten thousand words (if they are ever so good) coming from a deceitful, unsanctified heart. As one said anciently, "One hour of equity is better than seventy years of devotion," (without corresponding works). While there is so much reliance placed upon the atoning blood of Jesus and the pulpit eloquence of a hireling priesthood, the masses will continue to sin and to sorrow, and the *mystery of iniquity* will continue to work."

But we rejoice in spirit exceedingly; for the beautiful star of *Purity* is rising in the spiritual horizon, giving promise of a brighter and more perfect day. Thousands are beginning to understand that those who "see God" and commune with Him, must be pure in heart and life; and only those who keep themselves chaste, can truly wait on Him, or the ministers whom He sends; and, like many of the ancient philosophers, they ascribe the *highest place* in the heavens to those who live a pure, celibate life for conscience sake.

And, while we acknowledge God in the *natural* creation, and study his laws from the great book of Nature, which is ever open before us, and from which we may learn important and instructive lessons pertaining to our physical life, it may also be a medium through which we may study the divine laws, which pertain to the inner *spiritual* life, and the boundaries of that world which is to be our future home. The healthy spirit will draw sustenance from all God's creation. And, as the rivers and running streamlets all converge toward the ocean, which is never full, although constantly receiving new supplies; so should all intelligent beings, created as they are with the germs of an immortal life, direct their thoughts, and wend their way, toward the great Source and Center of all *Truth*; for *there* is the true home of all souls.

## CORRESPONDENCE.

BELOVED ELDERESS ANTOINETTE:

ALTHOUGH our material forms are separated by hills and valleys, yet I am thankful that I can commune with you in spirit; and, on this beautiful evening, I feel drawn to you by the strong chords of Gospel affection; and there is a deep feeling of love and sympathy welling up in my heart for you. You are ever ready to give freely to others from the fountain of love that is treasured in your heart, and to impart knowledge that is much needed; and I wish to express the great satisfaction that I find in reading the columns of the "*Shaker and Shakeress*." It seems to me that great good will result from the circulation of such wholesome truths as are found in its pages.

I often reflect upon the wisdom and love of

God; and the more I study his Divine attributes, the more convinced I am, that "His ways and thoughts" are not as the ways and thoughts of natural men and women, who build cisterns according to their own plans, which do not contain waters of life and salvation; for the natural mind, when perverted, seeks pleasure in unrighteousness, and drinks at the impure fountains of sinful indulgence, and finds therein bitter disappointment, instead of true and lasting joy. They who thus spend their lives and vital energies, are more to be pitied than envied.

And those who have not risen above the earthly, material plane of life, and have never sought happiness and pleasure in doing *God's* will, often wonder how it is that the people called *Shakers* can reconcile their feelings to (what seems to them) a dull round of duties; for they cannot realize that Wisdom's ways (which are always pure and peaceful) are filled with good and pleasant things; and that those who walk in *her* paths ever find joy that is far more satisfying than earth-born pleasures, which at best are transient, and that the spiritually-minded, whose aspirations are God-ward, feel the inflowings of life and love from a never failing source.

One reason why I thus express my feelings at this time is, we have recently been enjoying a beautiful season with several companies of our dear Gospel brethren and sisters who have been with us from other societies of Believers. We have really enjoyed a feast of good things. Our heavenly meetings for worship, where we felt the inspiration of the Holy Spirit which lifts the soul to Angel spheres, and gives a foretaste of the joys of the redeemed, claim our best feelings. Then, in our social feasts, where mind could respond to mind, as well as heart to heart, there was much comfort. Again; as we walked through the cultivated fields and gardens which, in a measure, have been redeemed from blight and beautified by consecrated labor, we really felt that our Heavenly Father and Mother will not withhold any good thing from those who love and do the *truth*; that the same kind hand that feeds the raven, and clothes the lily, will continue to bestow every needful blessing upon those who seek the kingdom of heaven and its righteousness in preference to earthly riches, honors, or pleasures.

We visited the adjacent towns and villages and saw much in nature and art to admire; but as we saw costly palaces for the rich, and very humble cottages for the poor, and felt the injustice existing between man and man, the poor who toil through weary days, and fill the rich man's coffers by wearing their own lives away, receiving but a small recompense in return; we found a feeling of sadness gathering over our spirits; for we could not feel the peace and contentment there that pervades our Zion home, where *self* is *crucified*, and where all toil together in Christian love; thus, as in Apostolic days, breaking our bread together as brethren and sisters in one spiritual household.

I thank God that there is a religion that can make the heart better, and change the whole character of the natural man and woman; and how mistaken are they who think there is no *real* pleasure to be attained and enjoyed, except by traveling from place to place, and mingling with the votaries of fashion, thus forming an excited and exciting crowd of

pleasure-seekers. Happy are they who have so turned their thoughts and affections Godward as to realize that all their joys center in truth—in God.

*Anna Irving, Enfield, Conn.*

I AM prompted by love to cast my mite into the Lord's treasury; and, in a true Christian spirit, I would draw near to those who are not satisfied with their present condition, and who desire more spiritual light, and conviction of sin, and to find the pathway that leadeth unto eternal life; and, if by a word of solace, I could comfort one sin-bound, sorrow-stricken soul, and help to disperse the dark clouds that have gathered around, it would be a pleasure to me so to do.

Dear friends, do we realize that we are hastening on to the immortal shores; that we must leave the things of time; and that there is but one *straight way* that will lead souls unto the rest of God in the realms of the blessed? Jesus our exemplar paved this way, and in kindly accents, he said, "Follow me." All who accept the invitation, find in him a heavenly Guide; and the Christ Spirit, with which he was baptized, sheds light upon the narrow path of self-denial, and enables those who are earnestly inquiring "what they shall do to inherit eternal life," to understand their duty; and such find that the yoke of Christ is far easier than the yoke of sin, and his burdens lighter than the bondage of a carnal life.

And I would say to my sorrowing sisters who are yet under that bondage, "There is a Heavenly Mother who is able to extend sympathy and love, and to take earth's erring children by the hand, and gently lead them through the cleansing waters of Jordan, (confession of sin and repentance)," and to bear them up through every trial and temptation, and to guard them from all influences that would ensnare and lead them into darkness.

We have a Father's strength to uphold, and a Mother's love to cheer and encourage; and their united voice is, "Whosoever will give up the carnal, sensual life for the Gospel of Christ, and rise into the higher angelic spheres, shall find a life that is eternal." And bright ministering Angels are sent to earth, to kindle the fires of truth that will cleanse the temple (human hearts), and prepare a dwelling place for the holy dual Christ Spirit.

Even now, at the gates of cities, temples, and chapels, where God's name has been profaned, through a false profession, Angels of Justice and Mercy are crying to the massive throng as they pass, "Who will accept the way of life and salvation, and sell all they possess that belongs to a worldly life, for the pearl of great price?" Who will listen to the goodly Shepherd's voice, saying, "Follow me; I will lead you unto living waters, where you may drink and thirst no more." Few are willing to hear and obey, but choose rather to continue their course in the broad road of sinful pleasure.

It is not God's will that any soul should be lost. He patiently waits, and calls in gentle tones, and pleads with souls to come to the truth and life, and that through the cry in their hearts, "Lord what shall I do to be saved?" How shall I *live* to meet my God in peace? they may be brought to bow in humble submission and say, "Not my will, but thine, O God, be done." Hold me in the hol-  
low of thy hand; forgive my wanderings

from thee; and lead me to the higher life; that I may dwell in thy temple forever. Sweet would be the incense of such soul-breathings, when carried by Angels to the throne of our Father and Mother in the Heavens.

But we would ask, Is not the wickedness of the present age, and especially of our great cities, equal to that described by the Prophet Nahum? Are not the cities full of blood, of lies, and robbery; against which a *woe* was pronounced? And does not crime as justly merit the indignation of a righteous God *now*, as in days of yore? People run to and fro; knowledge is increased; and the wicked continue in wickedness. It was said, "The chariots shall rage in the streets, and jostle one against another in the broadways; they shall appear like torches as they run like lightning." Have we not seen that prediction fulfilled in our time?

When we have witnessed the rapid increase of knowledge in the land, O how much have we desired that true wisdom, which leads souls to fear God and work righteousness, might also increase; that there might be a true reformation in the lives of the people; and that those of riper years and experience might, through the law of kindness and love, plant the germs of purity and innocence in the hearts of youth and children, that they might honor God, and become shining lights in the world, that would dispel the clouds of darkness which sin and ignorance have formed. Such an influence could not fail to be a blessing to humanity. It would lift the mind above sensual pleasure, vanity, and pride, which lead to sorrow and death; and would turn it toward the Divine Source, whence all truth and goodness radiate. Thus would be fulfilled that beautiful commandment which Jesus gave to his disciples, "Love one another as I have loved you."

*Eldress Hester A. Adams, Gloucester, Me.*

FOR many years I have felt the saving influence and power of the Gospel of Christ in his second appearing, which was preached in part by Jesus and his disciples, and for a time was carried into practical effect in the Pentecostal Church. They testified that they only "saw and prophesied in part;" and that, in the future, there would be a more perfect manifestation of the work of God. This undoubtedly had reference to the time when there should be a full manifestation of the Christ Spirit in both male and female; that as Jesus was baptized with the Spirit of the Father, which constituted him the first-born of many sons—an elder brother, so also, in the fullness of time, a female should be baptized with the *Mother Spirit* in Deity, which would fit her to be an elder sister,—the first-born of many daughters; and that, under the power of the dual Christ Spirit, they would co-operate together in the work of human redemption.

I feel a deep desire that others may be blessed as I have been, and I feel a lively interest in our little periodical, the "*Shaker and Shakeress*;" for I believe it may be a means of conveying much light and truth to honest inquirers. When I peruse its pages, my heart is filled with joy; it is a medium of the "living word" to souls, and of practical truths so much needed at the present time.

And while I feel an earnest desire that the Gospel may spread far and wide among mankind, I also pray for an increase of the quick-

ening Spirit; the baptism of fire to sin, and of love to truth, within our Zion home; that all may be of one heart and mind—practical doers of good works; and thus become God's true witnesses and living ministers, to herald the glad tidings of peace and salvation to other needy souls.

I am thankful to know that this dual messenger finds its way over the waters of the broad Atlantic, to old England's shores, the home of my childhood, from whence I was brought by my parents in early life. I thank God that I was preserved through a most perilous sea voyage to reach America. Once our ship was so near being wrecked that for hours we were almost without hope of ever seeing land again. The captain and second mate, with six others, were swept overboard and found a watery grave. But we succeeded in putting back to Liverpool; and then took passage in another vessel; but were obliged on account of severe gales, to put back into Liverpool the second time. Again we started and by the good protecting powers above we finally reached the western shore in safety. My thoughts often go back to the people of the land of my nativity; and, in my prayers, I would call down God's blessing to rest upon them; that they may learn to do his will, and may feel the joy of knowing that they are owned and blest of Him; and that, by being consecrated to his service, they may be quickened by his Spirit, and nourished by his Word.

*Betsy Ann Hollingsworth, Hancock, Mass.*

TO THE EDITRESS.—I have not been accustomed, nor do I feel qualified, to write for the press; yet I possess so lively an interest in what I consider a *living cause*, of vital importance to us, and to mankind at large, that I venture, in my feeble way, to make an effort to sustain it; and therefore proffer a few thoughts for our *Monthly*, which, if of no higher use, may drop into the much talked-of "Basket," and there possibly serve as a "nest egg," to attract something more interesting and valuable.

The *Shakers*, or Believers in Christ's Second Appearing, have (in a measure) for many years, sealed up their testimony among themselves, because it is so radical that none of the sects in Christendom, nor of those who belong to what is termed Babylon, were prepared to *hear* it or *live* it. I am thankful that the time has come for the veil to be removed, and the "cloud to be lifted up;" and my prayer is, that the light of truth may shine so clearly, that many eyes may behold the order of the true "Priesthood," who bear upon their shoulders the "Ark of the Covenant."

I bless the *Shaker and Shakeress* as a medium through which Sisters, as well as Brethren, can present their views, and express their desires, and be heard. Every one who has been blest with the saving influences of the Gospel, which is able to redeem souls from sin, and to free them "from the bondage of the flesh," which is far more grievous than was Egyptian servitude, cannot but rejoice in so glorious a work, and feel a strong desire that others may also be blest, as they have been. I would gladly blend my voice with that of the Spirit, which is calling: "Come up hither." Were Gabriel's trumpet within my grasp, I would sound it aloud, and call my suffering sisters away from the bondage of a



carnal life, and its consequent sufferings, to enjoy the freedom of the true daughters of Zion, in the clean fold of Christ.

True, *woman* has suffered through her own volition, to a great degree; for, through either ignorance or weakness, she gave *man* power to rule over her; when, if they had kept their rectitude on the procreative plane of life, they could have walked evenly together; and then, in all the duties pertaining to that order, they would have been *one*. It has seemed very strange to me, that so many females should willingly follow the blind multitude, and yield to a life so fraught with pain and sorrow. But I suppose it is easier to see the broad way, where the multitude — the "many" — throng, than the narrow path, where the "few" are found.

When we cast our eyes abroad over the land, we see that crime stalks defiantly among all classes, from the lowest to the highest. And, if we trace to their origin, national and household wars, and the heart-rending abuses and cruelties inflicted upon females, do we not find them to be the fruits of wanton lusts?

As in the first Adam, all who sin as he sinned, die as he died; "so, in Christ," the second Adam, "shall all be made alive." By resisting every temptation to evil, as did Jesus, we shall find our relation to him, who was the "first-born among many brethren." Through the Christ Spirit, with which he was baptized, he was able to say, "I have overcome the world." And, in the second appearing of the Christ Spirit, a female has been baptized, to be a co-worker with Jesus, who now stands in a corresponding relation to him as the first-born among many sisters. This we call the beginning of the final Order of the work of God upon earth, which resembles the Order of heaven, where dwells our dual God, with countless myriads of angels. The man Jesus, and the woman Ann, are our Exemplars. He, by putting on Christ, became "the Lord our Righteousness." And, by the same Spirit, "She shall be called *The Lord our Righteousness*." — (Jer. 23 : 6, and 33 : 16.)

I own this blessed Parentage in the New Creation, and rejoice with my faithful brethren and sisters, who are living witnesses of the power and efficacy of their mission; and I will ever defend and uphold the testimony which they brought forth against all sin.

I have always loved my *Shaker home*; and, although I was only a small child when placed under its guardianship, I have never had a desire to leave it. When I grew to riper age, I had (of course) to make my own choice as to whether I would follow the course of the world, and live in the generative order, or continue to live a pure virgin life, as do the angels. I chose the latter, and have never regretted it; for I can truly say, I love the name — *character* — of SHAKER.

Hannah E. Potter, Mt. Lebanon.

#### ONENESS OF LIFE.

In perusing the July number of the "*Shaker and Shakeress*," so fraught with heavenly treasures, I could not but pause, at the close of each article, to reflect upon their oneness of feeling and sentiment; and knowing that near a thousand miles lie between many of the contributors, and that they have never exchanged words, orally, or by pen, how strange that they should speak and feel as

though reared by the same Gospel Parents. What an exemplification of the one great Spirit of truth and love that pervades the children of Light! "As many as were of *one* heart and soul had all things common." These have come up through deep waters of tribulation and are being transformed into pure virgins, for the kingdom of heaven's sake." Here are truly kindred hearts; those who suffer together for the *one* great cause of human redemption, and who have plighted their souls to sleep with the nameless martyrs of the past, with no proud monument erected to their memory; these have pictured truly an ensign of noble deeds, whose fame shall yet extend from pole to pole. These shall ascend in glory and triumph, to their Eternal Parents, who gave them this *oneness* of spirit.

The proud and worldly-wise may scoff,  
Endeav'ring to afflict us;  
But patience doth possess our souls,  
And wisdom doth direct us.  
Although in numbers we may wane,  
Progression's wheel is turning,  
And all earth's efforts would be vain,  
To keep Truth's fire from burning,  
Now kindling on Mount Zion's height;  
Though few the flames are blowing,  
All nations yet shall see the light,  
And taste the fruits we're sowing.  
Take courage then, dear kindred hearts,  
Most precious coins are fewest;  
And hearts that suffer just as *one* —  
The noblest — are the truest.  
A dawning day I clearly see,  
With many untold blessings,  
And fraught with love and purity,  
For which are thousands pressing.  
I would not linger on the brink  
Of doubt and desolation,  
Since Christ is here, and sayeth Drink  
The waters of salvation;  
O cleanse the soul from every sin,  
By sorrow and confession;  
Forsake the world that is within,  
Thus honor your profession.

Polly M. Rupe, P. Hill.

#### REFLECTIONS UPON MOTHER'S DAY.

THE feminine or *mother* principle and element throughout sentient life, whether on the natural or spiritual plane, is that which produces, develops, protects and cherishes.

When, on the *natural* plane, maternal functions are directed by wisdom and love, in conformity to natural law; the result is a well-formed healthy organism — a fit temple for the abode of an immortal soul. The good *physical* mother may not be well qualified to mature and guide the unfolding spirit, which, like the body, should be fed with food adapted to its needs, and powers of assimilation.

While *man* may claim supremacy in contending with, and subduing the physical world, and utilizing the elements and forces of external nature, *woman's* mission is to contend with, discipline, and direct the strong current of life which flows through the human soul, rippling its surface, or stirring its greatest depths. Her influence, though it may be more *silent* in its operations, is ever acting on those around her, for good, or for evil.

The human form is an outgrowth from the *mother*; and her soul-life is infused into it; and even the food which she prepares, and the clothing on which her hands and thoughts are employed, bear her impress. She is the architect of Society, if she properly fulfills her maternal duties.

*Man* has his sphere of labor and duty, and may perform his part well, in helping to

people the earth on the physical plane; but he cannot fill the sphere allotted to *woman*; and whenever he undertakes it, he mars her work.

And on the higher, *spiritual* plane *woman* has her sphere of action, and peculiar work, which *man* cannot do. Therefore, if her life is consecrated to purity and goodness, and is under the guidance of the Mother Spirit in Deity, then she becomes a co-worker with *man* in establishing the kingdom of heaven on earth; and, through the love element (which is a stronger power than argument), and her intuitional nature, which render her accessible to the higher sphere, she becomes a medium to bear souls away from the earthly to the angelic life; and in that way she helps to people the heavens with redeemed spirits, and reflects the image of the Heavenly Maternity.

The most sacred right, and the most glorious privilege, of a living soul, is to *grow*; and it should be *woman's* care to promote this growth, and to be a medium through whom the expanding soul-powers may receive the genial sunshine, and refreshing dews, from the Angel world. And, if we would be mediums through whom rays of divine light and truth shall be transmitted to others, our lives must be free from blemish.

The Orientalist, in his address to Deity, said, "As shines the sunlight in a drop of dew, so doth *thy* Spirit in my spirit shine." "Blessed are the pure in heart; for they shall see God." And truly a blessing are they in whom God may be seen.

Emeline Broadway, Union Village, Ohio.

#### THANKFUL HEART.

OLIVER W. HOLMES wrote the following oft-to-be remembered comparison. "If any one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the almost invisible particles, by the mere power of attraction."

"The unthankful heart, like my fingers in the sand, discovers no mercies; but let the *thankful* heart sweep through the day; and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only, the iron in God's sand is gold."

The same thought is applicable to our little paper, the SHAKER AND SHAKERESS. Let the vain, the worldly, or the sensual person look upon its pages, and they appear barren as the desert wastes. But let truth-loving, truth-seeking souls, whose desires are unfulfilled, behold the same pages, and they bloom like a garden in spring; they blossom the promises of immortal fruit; they gleam with unpolished jewels; and they hold the "pearl of great price" — the *virgin pearl*. They speak with the voice of home love — the home and the love whose foundations are deeply laid, and whose perfection shall be the blessing of eternity.

Fast and far may our *dual* sheet speed to the hearts that aspire to be pure; for they shall see the work of God wherever it is wrought.

Cecilia Devyr, Mt. Lebanon.

If the glory of this world wanes, we see another glory pertaining to a world, of which this is but a shadow, rising and becoming visible to our spiritual senses. Sorrows will cease in the good time coming, when light shall comprehend or banish all works of darkness from human souls; remove the cause, and the effect will cease. Then pain, hatred and strife will give place to the pleasure that flows from pure love. May we realize the importance of giving our thoughts to God: For surely "It shall be well with the righteous, and ill with those who transgress God's laws." — Charlotte B.

## PROGRESSION.

1. Be firm our en-dea-vor to fol-low the right, Though ma-ny our pur-pose op-pose,  
 2. The hill of re-demp-tion with cou-rage we'll climb, Though rug-ged our path-way and steep,  
 3. The dark-ness of doubt that be-cloud-ed our way, Fades far in the dis-tance from sight,

The weapons we wield are untarnish'd and bright, And mighty to vanquish our foes, We will join the vic-to-ri-ous ar-my of truth  
 Un-flinch-ing 'mid tri-als and dan-gers of time, Still sunward our course we will keep, For a sweet sound of triumph floats down from the spheres  
 We press for the glo-ry of e-ter-nal day, Where lingers no shadow or blight, We will swell the grand chorus with heaven's bright throng

Whose van-guard be-fore us have gone, They tra-verse the land of per-pe-tu-al youth, All crown'd with the lau-rels they've won.  
 There's joy in the con-quer-or's song, With hope all in-spir-ing with glad-ness it cheers, And hastens our jour-ney a-long.  
 The bless-ing of vic-to-ry see, The con-quest of self o-ver er-ror and wrong, The life that re-mains for the free.

## WOMAN'S REIGN.

WHEN error's cloud o'erhung the sky,  
 And superstition fill'd the land,  
 The life of Woman knew a blight,  
 And cover'd neath sin's stern demand.  
 She was down-trodden and oppress'd—  
 A slave to Man's ignoble reign:  
 Her will—her strength—to his must bend,  
 Whate'er the loss, whate'er the pain.

Yet through the struggling tide of years,  
 The cause of reason claim'd the day,  
 And bade her trusting spirit wait  
 Till truth should sweep the wrong away.  
 And, through the heat and wave of strife,  
 She cherished still her lofty aim—  
 To be a bright and guiding star,  
 And thus the sinful heart reclaim.

The powers above in earnest strove  
 To form on earth a home of love,  
 And woman was the temple sought  
 For the white-breasted, spotless dove.  
 The angels bore unto her soul  
 The power to lift the fallen race;  
 They cloth'd her with the gift of God,  
 And in the truth gave her a place.

A Mother in her sphere she rules,  
 Unbias'd by inferior power;  
 And nobles own her life—her love—  
 And seek it as an angel dower.  
 Her worth unto mankind is known;  
 Her inspiration has been felt;  
 She leads the wand'ring to the truth,  
 With penitence the heart to melt.

Unto her Order thousands bend,  
 To feel her touch of holiness,  
 And prove, with her, that Virtue's cause  
 Is full of joy and blessedness.  
 Her name shall spread throughout the earth,  
 Till all shall know her influence true;  
 And, through a Mother's strength of love,  
 Their life in God and Christ renew.

Charlotte Byrdsall, Mt. Lebanon.

## HEAVENLY TREASURES.

O LAY up your treasures in heaven above!  
 For purity reigns in those mansions of love,  
 Where peace like a river the righteous enjoy,  
 While heaven-born pleasures their time doth em-ploy.

The treasures of heaven are fadeless and pure;  
 No earthly enjoyment can like them endure:  
 O then let your hearts for these treasures aspire,  
 Let nothing inferior claim your desire.

The bubbles of time, with their shining display,  
 Leave sad disappointment as time wears away;  
 Then seek for the fruits that from righteousness  
 grow;

Press onward, the life of the Spirit to know:  
 For those who are seeking those treasures to find,  
 Who labor sincerely with heart, soul, and mind,  
 Shall swiftly the path of redemption pursue;  
 And Wisdom will guide them in all that they do.  
 Their treasured enjoyments are those that will last,  
 An enduring substance when all else is past.  
 But earth's richest gift can abide but a day:  
 They vanish like dew in the summer sun's ray.

Marion Patrick, Enfield, Ct.

HARD AND BITTER WORDS.—We all speak  
 and write too many hard and bitter words.  
 We try to break, not to mend the bruised reed.  
 While we strive to be strong in faith, let us  
 not despise the faith of the weakest; for there  
 will come a day to all of us when, in the giv-  
 ing way of the powers of nature, and the pour-  
 ing in of the great water-floods, we may grasp  
 at something which may hold up and carry  
 us over. And then, not how much we have  
 searched out and know, not how much we  
 have disputed and prevailed, will help us, but  
 how much we have lived on Christ and im-  
 bided his Spirit.—Dean Alford.—Ex.

## OBITUARY.

Richard W. Pelham, aged 76, Union Village, O.,  
 July.

Michael McCue, aged 49, Tyringham, Mass., Aug. 1st.

Hiram Rude, aged 71, Mt. Lebanon, N. Y., Aug. 4th.

Nancy Atherton, aged 76, Shirley, Mass., Aug. 23d.

Elder Jonas Nutting, aged 71, Shirley, Mass., Aug.  
 26th.

Elder Robinson Eades, aged 69, South Union, Ky.,  
 Aug. 28th.

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